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ment; Relation of Theology to Preparatory Culture; Relation of Theology to Philosophy; Different systems and various branches of Philosophy as related to Theology; Predominant Theological Tendencies; The Religious and Scientific Tendency in Theology.

In the third division, which treats in particular of Exegetical Theology, there are taken up the following, among other, topics: Definition of Exegetical Theology; Relation of the Old Testament to the New; Sciences auxiliary to Exegesis; the Original Languages of the Bible; Biblical Archæology; Biblical Introduction and Canonicity; Biblical Criticism; Biblical Hermeneutics; Exegesis; Methods of Exegesis.

Of course, the author attempts no detailed discussion of these topics. This is not his purpose. It is rather to point out to the student (1) the scope of the various sub-departments, (2) their relation to each other, and (3) the best authorities in each. In his selection of literature he has shown great care and skill. Only that which is of practical value is mentioned. The book is just what it purports to be, a text-book; it is arranged for the wants of the student, and not for those of the scholar. But its use is not to be confined to the theological class room. Ministers *who study* (alas that the number of those who do not *study* is so great!) will find in it valuable and helpful material.

We trust that the whole work, of which this is only Part I., may speedily be issued.

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#### WOLF'S BIOGRAPHY OF SIR MOSES MONTEFIORE.\*

A life of Sir Moses Montefiore cannot but be of interest to all humanitarians. His hand was ready for every good work, and his benefactions were world-wide. It is the subject rather than the style which makes this book attractive. The style of the writer is not of the highest order, nor is the treatment in all respects what the subject would warrant; but this is due most probably to the limitations which the author had set for himself. The biographer evidently purposed to give a compressed account of the activities of Sir Moses. So considered, the work is well done. The very wealth of material must have been embarrassing to the author; for the multitude of facts is at times bewildering to the reader.

This work is not only interesting,—if for no other reason, because of the man about whom it is written,—but it is of value to the student. It is necessarily more than the mere record of a man; it brings into review the leading events which have taken place in Europe and western Asia and northern Africa, during this century. In reading these pages, the political and social changes which have been wrought out among these peoples are brought to our attention. For though Montefiore was never a politician, he had to do with the most noted statesmen of his time; and, in his efforts to advance the social standing of his people, he had either to overcome or to take advantage of the results of the various political revolutions. This book, among other important things, records the progress made in the removal of the civil disabilities which have deprived the Jew of citizen rights—a most important chapter in modern history and one of never-failing interest. Sir Moses had, perhaps, more to do with this than any other one man.

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\* SIR MOSES MONTEFIORE: A Centennial Biography, with Selections from Letters and Journals. By Lucien Wolf. Illustrated. New York: Harper & Brothers, 1885. 12mo, pp. 248. Price, \$1.25.

We may instance a few facts called to mind by the author, as indicative of what may be found all through the book. We are told (p. 40) how the barrier between the Sephardim and the other Jews was removed. We have a sketch of the trials to which these people have been subjected by reason of the baseless and cruel "Blood Accusation" (Chaps. VII. and VIII., and elsewhere). We are told that learned Jews once "taught geometry, logic and philosophy in the University of Oxford, and that, in other respects, they bore an important part in the earlier development of education in England (p. 48). The author shows that Jews became usurers in Britain, because they were by law shut out from other business. He makes no feeble answer to Goldwin Smith and Freeman, in respect to their severe arraignment of the Jews of England; and plainly shows that Green was in error in saying that "from the time of Edward to that of Cromwell no Jew touched English ground."

The book is one that should have many readers. It brings before us a man who has had very much to do in effecting the great social progress of the Jews which has marked the last eight decades. But while Sir Moses Montefiore was a Jew, and to Israel belonged the privilege of giving him to the world, the world will claim him for its own. His benefactions reached to all peoples, and included the Christian with the Jew; all will feel that they have a part in him, and will delight to do him honor.

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#### THE BOOK OF PSALMS. AMERICAN VERSION.\*

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This book will be welcome to many readers, who, having found more satisfaction in the American Committee's renderings in the New Testament, have looked forward with interest to a similar edition of the Old. Pending the issue of such an edition of the whole Bible, this one of the portion of the Old Testament which is most read will be acceptable.

Among the differences in reading between the work of the two committees, perhaps the most noticeable is the use of "Jehovah" instead of "Lord." The reason for this is that the word Lord, indicating rule or mastery, is not a translation of the Hebrew word, but gives an entirely different conception. The term "Jehovah" is already familiar to the English reader, and hence is chosen for popular use rather than the unfamiliar "Jahveh," preferred, with various modifications, by scholars. Appearing, as it does, in place of the oft-repeated "Lord" of the common version, it attracts attention to the frequency with which the awful divine name was used in the times when the Psalms were written. Yet as early, at least, as the time when the LXX. was made it had become obsolete as a spoken word.

Another difference, and one that will be very acceptable to most readers, is the discarding of obsolete English words which the committee across the water, in their over-conservatism, had preserved. Where they would read "tell," "meat," "minished," we find "number," "food," "diminished." Instead of "I prevented the dawning of the morning and cried," we read "I anticipated," etc.

It is to be hoped that this edition of the Psalms may assist in introducing the Revision to a more general use, a process that is necessarily slow.

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\* THE BOOK OF PSALMS. Translated out of the Hebrew, etc., with the Readings and Renderings preferred by the American Committee of Revision incorporated into the text. Edited by John G. Lansing, D. D., Professor of Old Testament Languages and Exegesis in the Theological Seminary, New Brunswick, N. J. New York: *Fords, Howard & Hulbert*. Pp. vi, 169. Price, 25c.